2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

586 who desires to be released for a compensation is called *'ajûf*.
562 All she can do is to appeal to the sympathy of her kin. She
602 calls on either her father, brother, uncle, or cousin, pleading: "I do not want him! Return what you have received from him!" But they try to evade her request with the words: "Go back! Thou surely wilt get used to him!" She, however, keeps on begging until she finally persuades one of them to help her. If she does not succeed and they all refuse to do anything for her, nothing remains for her but to elope, for should she seek protection from others against her own kin the father or brother could kill her, as she is considered to be the property of her father. He begot her, and her brother inherits her from him.

A man who divorces his wife, even if she h... stayed only one night with him, must give her a camel and a pack saddle, *ḥedâǧe*. Nobody has the right to take these away from the woman thus divorced, *muṭallaḳa*. Yet anything in addition, *kargm*, received from her husband his heir may demand back. The trousseau bought for her by the husband belongs to her only. In case she has young children she takes and cares for them till the age of seven; then they return to their father's tent.

587 In the later stages of pregnancy the divorced wife may
851 remarry at once. If her pregnancy is not yet visible, she has
691 to wait at least six months, *leha 'edda*, and as soon as it is clear whether or not she bears the seed of her husband in her womb, she may become the wife of another. The Rwala fear quarrels and lawsuits regarding the paternity of a child born after a married couple has separated and therefore require the woman to wait. The disregard shown by the chiefs for this rule is often a cause of protracted litigation:

851 Thus, to give an instance, the chief Fahad eben Hazzâ'
584 eben Ša'lân divorced his wife, whom before long another chief, Ḥalaf âl Iḍen, took to his tent. After about a year she gave birth to a boy to whom she gave the name of Ṭrâd and who grew to maturity in the tent of his father; but when he was about to marry he quarrelled with his father and moved to another tent. This was due to the story told him by his old slave that he was not the son of Ḥalaf but of Fahad, who had in the meantime become the prince of the Rwala. To Ṭrâd Prince Fahad naturally seemed much grander than a small chief like Ḥalaf, and therefore he at once went to him,

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

691
695

Typical Lawsuits

My companion, Blejhân, related: "My comrade Ẓâher and I went for plunder to the Rwala territory, *'ajjarna 'ala-r-rwala.* We had only one riding camel, which belonged to Ẓâher. He sat in the saddle, I sat behind the saddle, *ẓâher bcš-šdâd w-ana bel-wrûk.* One day we saw a rider, a Rwejli, judging by his apparel. My comrade said: 'Look, if we capture that riding camel, *ḏelûl*, she shall be thine even if a little bell is ringing on her neckband, *tara haḏ-ḏelûl en ṣârat lena tarâha lak lâ jidenn birṟemha.*' A bell of that kind is hung only on the neck of young mares. By these words Ẓâher indicated that he would leave the first booty to me alone, even if it were a mare; and therefore he would certainly have left the camel to me. I answered that I accepted his offer, *ana žâbel.* Now when the Rwejli met us, I slid off our camel and seized his *ḏelûl* by the rein, while Ẓâher leveled his rifle at the man threatening him with the words:

'Dismount! If thou dost not, by my faith! I will shoot thee dead; *ḥawwel en mâ ḥawwalt lan aḏbaḥak bel-barûde.*'

"Having no gun himself the Rwejli obeyed, while I made the *ḏelûl* kneel and then mounted it. In this manner she became my property, *ṣârat lije.* Then we searched two more days and a night for booty but without avail. Finally we started for home again, reaching it on the tenth day early in the morning, *aṣ-ṣubḥijjât ǧina-ḥalna.* On the same day my comrade, *ḥawi*, came to me and said:

'I want thee to give me a half of that camel, because we agreed to divide our booty, *ana wijjâk ḥišer.*'

'Thou art right, thou art not right; *lak lôn, mâ lak lôn.*' We quarreled a long time and at last on the advice of our relatives went to Mešḥen eben 'Allûš of the al-Mwâjǧe clan of the 'Ebede division to seek justice, *tawâradna al-ḥakk 'endeh.* We came to that judge each on his own camel, made the animals kneel before the tent, and saluted him:

'Peace be with thee!'

'Peace to you also!' After tasting some coffee I, that is Blejhân, sat beside the judge, Mešḥen, and said to him:

'O Eben 'Allûš, I want to ask my right of thee!'

'Relate, disclose, *eḥteč eḥteč.*'

'Certainly, I swear to God that I shall disclose it' — and I told him how it all happened, adding: 'I desire, God grant

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

it! from thee, from all judges, and from every man who does not disregard my right, that this camel, which my comrade declared to be mine even if a bell was ringing on her neckband, should belong to me undisputedly; *abi-n-šâ-llâh ʿendak w-ʿenda-l-ḳẓa w-ʿend alli ḥakḳi mâ hafa' enna-d-delûl fawwaṭ ha lije ḥawijji lâ jidenn biršemha lak ennaha lije bârde.*'

"The judge said: 'Blejhân has spoken and ended well, *ḥačja w-afleḥ.* Now give thy account, Ẓâher.'

'I will explain what took place, O Eben ʿAllûš, to thee and to everyone whose hand refuses bribes. It is known, *bali,* that my comrade Blejhân sat on my camel behind the saddle. It is infallible truth, *ṣaḥîḥ,* that I adjudged that camel to him, yet behold, *mâr,* today my hand is empty, while the hand of my comrade is full. Therefore I demand of thee and of all who mean well a half of that she-camel.'

"Then we were silent. Eben ʿAllûš asked:

'Did ye agree at the moment ye saw the rider on this she-camel that ye would divide, or did ye not? *jôm ennakom ṭâlaʿtu râʾ had-delûl entom taḥâšartu walla' mâ taḥâšartu.*'

'We did not!'

"Here the judge took both my and my comrade's saber and said: 'I shall deliver judgment, *abi aʿroẓ ʿalejkom maʿrûẓ.* Thou, Ẓâher, wilt get from this she-camel a gold pound, *nêra,* and the greed of both of you must be smothered by your sense of honor, *w-ʿarẓ killen jiğği ʿala ḥaẓẓeh.*'

"I, that is Blejhân, replied: 'O Eben ʿAllûš, I shall not accept this; help me to my right, *ana mâ-rẓa ʿaṭni ḥakḳi.*'

'So thou wilt not accept?'

'I will not.'

'Well, then, let Ẓâher stand up and swear by God and eight camels laden with corn that he did not adjudge the camel to thee even if it had been a mare with a bell on her neck.'

"I urged my comrade: 'No, rise, rise, fear not God, because of thy greed! *ḳum ḳûm* [sic] *lâ tḫâf allâh ʿala ḥaẓẓak.*'

'I will not swear,' replied Ẓâher, 'for I seek my refuge in God before thee and thy she-camel; *mâni ḥâlef w-aʿjeḏ allâh mink ent wijje delûlk.*'

'Take two *meǧîdijjât* ($1.80), Eben ʿAllûš, as a reward for thy work and give me my saber.'

"Taking then my saber and my camel, I rode away, reaching home in the evening, I, that is Blejhân."

691 695 The same Blejhân related: "Our auxiliary troop met a fighting troop of the Eben Mâẓi and Ahl al-Ǧebel and captured the horses whose riders were thrown from their saddles, *ḳalâje'*. I too succeeded in capturing a mare, which I gave to the care of my kin. On the following morning one Eḫdejjân came to claim her, stating it was he who had thrown the rider to the ground, *ḳal' râ'iha min ẓaharha*. Now the usual quarrel began: 'It is mine,' 'It is not thine.' Urged by our relatives, who said: 'Go to the judge to have your right cleared,' we rode to Farḥân eben Hdejb.

'What have ye there? Disclose it!'

"My opponent, *žebîli*, said: 'We shall disclose all, O Farḥân eben Hdejb! before thee and before a judge who knows customs and has wit, and before everyone who despises (untruth) with his every thought; *belli ḥajje w-dajje w-killi min jenšâha min kill nijje*. The cavalry of our enemy was defeated, *ḫejl baṭîḥa*. I overtook a rider. There was nobody near him who would either attack or defend him, *laḥažt al-ḥajjâl mâ 'endeh lâ min ješḥâh w-lâ min jenḥâh*. I said to him: "Yield her to me for thy neck, *reddha 'ala rḳabak*, or I will shoot thee dead." He would not yield, *'ajja jerudd*. Then I shot and threw him to the ground. Now I desire of thee, if God grant it, to return to me that which a blow delivered by my hand, *dazz îdi*, gained for me and of which my cousin, *eben 'ammi*, now wishes to deprive me.'

"Having heard this, the judge said: 'Eḫdejjân has finished; now do thou speak, Eben Ẓeri; disclose!'

'And, by Allâh! I shall disclose, Farḥân eben Hdejb. At first I rode with the attacking cavalry, *awwal ma'i ḫejlen mṭîre*. We overtook the enemy and defeated him. Many a mare lost her rider. I overtook this mare. She was running, riderless, to and fro, *al-faras al-mâreǧ*. There was nobody near who would defend her or take her away from me again, *mâ 'endaha min jenḥâha w-jenḥâha*. I would — God grant it! — that she belonged to me, *lije*, not to my cousin.' Then we were silent. Farḥân eben Hdejb — God have mercy on him! — spoke:

'Ye quarrel over a mare, *entom muṭṭâlbîn* [sic] *'ala faras*. Lead thy camel before me, Eben Ẓeri, *ḳalleṭ li ḏelûlk*.

'Here is my she-camel! *Ḫê ḫê!*' I made her kneel. Farḥân then said:

'I shall decide between you, *ana-ḥči 'alejkom*.'

691
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'Speak! Was it not in deference to thy word that we came? *kowd râdînak.*'

'For thee, Eben Ẓeri, I have unpleasant news: I shall do violence to thee; *abi-ḥzemk w-aḳwak.* Thou shalt get the first colt should it be a filly, and, besides, a five- or six-year-old she-camel; *lak awwaltha w-bičer walla' ṯenw.*'

'I accept this as my right, *ḥaḳḳi žebilt.*' And I took a five-year-old she-camel, which Ebdejjân gave me, and waited for the filly. The captured mare went to him."

MURDER CASES, APPEALS, PATERNITY CASES, JUDGMENTS IN BLOOD FEUDS

[694]

If a Bedouin meets an unknown man and shortly afterwards finds another man murdered, he describes the living stranger to the next chief. The news spreads and the avengers of the dead man accuse the man who answers to the description of being the murderer. He can only seek refuge with the nearest judge, *'ârefa,* whom he tries to convince that the avengers are mistaken. The judge then visits the camp of him who had met the unknown man and found the dead body, and says to him as follows: "Describe to me exactly the appearance of the stranger thou didst meet." This is done. If the description agrees, the judge says: "It is true; thy description has neither taken away nor added anything; *ṣidž waṣfk lâ zâṛ w-lâ râṛ.*" This was explained by the sentence: "His discernment was not dull, nor did his intelligence turn aside; *lâ zâṛ ḏihnehv w-lâ râṛ baṣareh.*"

When a litigant thinks that justice has not been done to him, he appeals to a board of judges, experts in law, *je-'arreẓ al-ḥaḳḳ 'ala 'awâref maǧmû'în.* In this session other people can also take part. The appellant adjures those present, *jenšedhom nišdan bid-dîn,* in the following manner:

"I adjure you by your wives and all that they bear; I adjure you by the long-maned mares; I adjure you by the milk-giving she-camels! *ana nâšedkom bel-mara w-mâ ṭ̄ib w-bel-ḥejl nâṭerât as-sabîb w-bel-bel zejnât al-ḥalîb.* To him who will clear up this matter it will bring success, but to him who refuses to testify it will bring ruin, *alli jeẓherha tesorreh w-alli ješmâha teẓorreh.*"

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

691
695

Then the legal experts examine the case again, sift the evidence, and after this announce their judgment.

There are many very difficult cases in adjudging paternity.

'Awwâd eben Ṭâḥûs of the Milḥâḳ kin of the Swâlme clan took to wife, *čân metağawwezen leh*, a daughter of his father's brother. When he divorced her after some time, she married a man of the name of Aḫu Bnejje al-Jemîni, to whom she bore a son, *ğâbat waladeh*. The first husband claimed the baby boy, saying to the second:

"The boy that has come to thee belongs to me, *al-walad alli ğâk hâḏa lije ana*."

They had a long dispute about it, *temâṭalow bênhom*, and finally went to the chief Mḳâṭ eben Ğandal to judge between them, *tewâradow al-ḥaḳḳ 'endeh*. The first husband, 'Awwâḍ eben Ṭâḥûs, said:

"What thinkest thou, our adept at law, and what think the judges? He who knows the law of God cannot possibly allow it to fail. *Wšu' 'endak jâ 'ârefatna w-'enda-l-ḳzâ' w-min šâf ḥaḳḳ allâh mâ haffâh*. Verily this boy is mine. I divorced her when she was already carrying him. *Bali waladi hâḏa ḥailejtaha w-hi nâžel beh*." Then spoke al-Jemîni:

"Good will to all! that is not the truth. When I married her she had nothing as yet in her womb. Not until eleven months afterwards, so help me Allâh, did she bear a boy. *Ḥejr mâ hw ṣaḥîḥ enni aḫaḏtah w-hi mâ bebaṭnah šaj'en w-'oḳob eḥda'ašš šahr jâ-llâh waledat*."

The judge, *'ârefa*, declared: "I shall pass no judgment until the wife is brought here."

When she came, he remained alone with her and said: "This boy is thine, regardless of the man who begot him, but if thou wilt tell the truth to me, I will get for thee from the one to whom I adjudge the boy one of his best she-camels; *'allemîni beṣ-ṣaḥîḥ w-ana aḫoṭṭ leč min alli jeṭla' waladeh ba'îr min ḫijâr al-ba'arîn*."

Afterwards he called in both men and said: "Bring hither your two best she-camels, one each;" which they did, making them kneel before the tent. Now the adept at law took the woman outside to the camels and said impressively:

"Speak, O woman! the truth, *eḥči jâ ḥurma aṣ-ṣaḥîḥ*, and thou shalt receive a she-camel."

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The woman, seizing the she-camel owned by her first husband, replied: "My first husband 'Awwâd is the father of my boy." 691 695

This moved the second husband to say: "Be it so, but then I claim a reward for helping the boy out of that hole to the light and for his upkeep, *arzi ḥakk ezhâri leh min hal-ḥufra wa-rḍâje leh.*"

"Thou art right; 'Awwâd must give thee a camel for the upkeep," decided Mḳât. And so it happened: the first husband gave the second a camel and took the boy home with him.

In judgments of blood feuds the winner of the case has to give the court ten she-camels; in disputes concerning a woman, one camel is paid; a mare, one camel; a she-camel, two *meğîdijjât* ($1.80); weapons, one gold pound. 693